UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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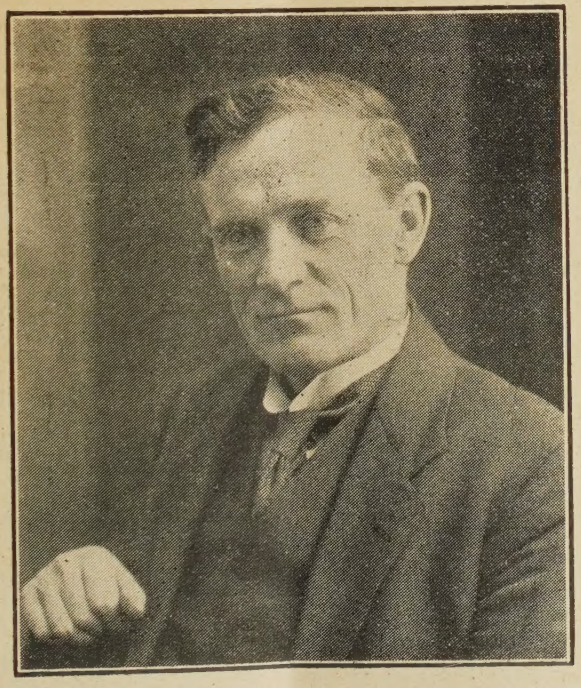

REV. R. J. HALL, M.A., SWANSEA (see page 8).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Ogan for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: PLEASE NOTE.—In consequence of welcome increase of orders for local Calendar copies of this Magazine there has been a growing congestion of work on Calendar covers in the closing days of printing week, through the Calendar matter being sent in late, making it impossible to send all Calendar parcels out by the time desired, and causing inconvenient delay. It is therefore requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week preceding the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week.

We wish for our readers and friends everywhere that THE NEW YEAR may be to them a time of increasing happiness and prosperity in the good life—and to all other people, that their lives may be sweetened and enriched by a more abounding spirit of unity and goodwill.

In the United States of America students for the Unitarian Ministry include 22 at Meadville, 7 at Harvard, and 3 at the Pacific Unitarian School, 32 in all, and these figures are above the average of recent years. In the ministry of the Unitarian Churches 18 have come over from other bodies during the past year—2 Lutheran, 3 Methodist, 2 Roman Catholic, 5 Congregationalist, 3 Universalist, 1 Presbyterian, and 1 Episcopalian.

The Manchester Memorial Hall Unitarian Club is now secure of more adequate convenience and accommodation by structural alterations which the trustees of the Hall have carried out.

Our Church at Monton, Manchester, has celebrated the jubilee of the opening of its present beautiful edifice, Nov. 21st. The Church building cost £20,000 and there are large school premises attached. The congregation is in a flourishing condition under Rev. N. Anderton, B.A., who has been minister from 1909, and on recent introduction of the "Envelope Offertory" system over a hundred names were enrolled.

The annual meeting of the Unitarian College subscribers and friends was held at the Memorial Hall, Nov. 25th, when it was reported that 967 volumes had been added, by gifts, to the library during the past year, that Rev. W. C. Hall, M.A., is appointed Tutor in Homiletics ,Rev. W. Whitaker, M.A., Lecturer in Christian Doctrine, and Rev. J. M. Bass, M.A., Secretary in succession to Rev. G. A. Payne.

The N. Cheshire Unitarian Sunday School Union held its 62nd annual meeting on Saturday, Nov. 21st, at Stalybridge jointly with the District Union of Adult Classes. About 100 were at tea and evening meeting. Rev. C. P. Scott is the new President, and Mr. J. W. Morton is President of the Union of Adult Classes. Mr. Albert Slater, hon. Secretary, presented his 59th Annual Report.

The Lancashire, Cheshire and N. West Division of the Unitarian Laymen's League met at Ashton-under-Lyne, Nov. 14th, when Mr. F. Hartley gave an excellent address on "The Challenge of Life" followed by discussion.

Rev. Chas. Biggins, B.A. and B.D., of Highgate, has gained the degree of M.A., Manchester University.

THE WAYSIDE PULPIT.

BE TRUE TO YOUR OWN BELIEFS,
AND GRACIOUS TOWARDS THOSE
WHO DISPUTE THEM.

At the Banbury Unitarian Church the Rev. G. Y. Chitnis, of Bombay, was a special preacher recently. A Young People's Guild has been started.

After a packed Sunday Service on Nov. 15th, at the Swansea Unitarian Church, an Open Meeting was held on the Monday for questions and discussion, 130 adults present. It was unanimously agreed to hold the meeting regularly for theological study.

At the Bath Unitarian Chapel, Rev. Dr. W. H. Drummond was special preacher, Nov. 22nd, whose subjects were "Liberal Religion in other Lands," and "A League of Churches for Brotherhood and Peace," to large attendances.

The N. Midland Unitarian Association of Churches held its 61st annual meeting at the High Pavement Chapel, Nottingham, November 25th, when Rev. Douglas W. Robson, of Chesterfield, read a paper on "Liturgical Worship," which provoked a full and interesting discussion. At the evening service Rev. J. H. Weatherall, of London, was the preacher.

A "Rally" of London Unitarian Churches was held at Mansford Street, Bethnal Green, Nov. 28th, in connection with the "Forword Movement," beginning with a social hour followed by addresses from ministers and others, on the Unitarian Gospel its aims and needs.

The 4th United Service of Unitarians of Belfast and neighbourhood held in the Ulster Hall, Nov. 1st, was arranged by the Men's League, and was well attended, when Rev. Herbert Barnes, of Newcastle-on-Tyne, was the special preacher. On Nov. 16th the inaugural meeting of a Foreward Movement was held in the Central Hall, Rev. M. W. Watkins presiding.

Mr. Grosvenor Talbot of our Mill Hill Chapel, Leeds, reached his 90th birthday on Nov. 5th. As a Unitarian leader in Leeds and district he has rendered considerable service, and is well-known in Leeds for a fine unselfish civic spirit and a citizen of highest integrity. We join in hearty congratulations to him and Mrs. Talbot.

The Bermondsey Unitarians have launched a scheme to effect structural alterations in their Church buildings to render greater facilities for the various activities, to cost £1,500.

The late Mr. Edward Charles Goodland has left £150 to our Taunton Chapel for the upkeep of the organ.

The choir of the Todmorden Unitarian Church has won the Challenge Cup for Church and mixed choirs in open competition at the Halifax Musical Festival by 181 marks against 167 by the second choir.

The Walsall Unitarian Church, Rev. H. Warnock minister, has celebrated its 263rd anniversary.

The Sale of Work by the Warrington Unitarians, Nov. 19th-20th, realised over £200.

Mr. Austen Chamberlain has been made a Knight of the Garter, and Mrs. Chamberlain is made a Dame Grand Cross of the Order of the British Empire to mark Sir Austen's achievement at Locarno.

The Unitarian and Free Christian Peace Fellowship held a Public Meeting at Essex Hall, London, Dec. 7th, addressed by Mr. Arthur Ponsonby, M.P., and Rev. Dr. Stanley A. Mellor.

According to the "Daily News" census the Unitarian Sunday Schools in Great Britain are the only ones that show an increase, which is given as 4,529 on the year, all others having declined; the Unitarian Sunday School membership is given at 30,222.

NEW YEAR.

When of old days I make the reckoning,
Accounting what was loss and what was gain
I see how far their joy surpassed their pain
And know what good abides for cherishing;
Then do I trust what coming days will bring,
And, like a trader who sights his ships of grain,
Deep-laden, safely riding on the main,
I have the hope of time's rich garnering;
And hope that breeds on all the past has brought,
And broods o'er all the good that is to be,
Deceives not with false fires that lead astray:
It is true light wherein high deeds are thought,
And living flame that kindles energy
To make life fuller every passing day.

—William C. Hall.

THE PASSING YEARS.

"They pass," you say, "the softly stealing years,
Pass on and leave us poorer, one by one."
"Ah! no, dear friend, not they, but we pass on
And we not poorer are, but rich indeed
'Een for the scars and saddest marks of time—
Nothing is lost, the harmony needs all;
In love or thought, each past experience lives;
In brain or soul the faithful record stands
And all help on the better things to be.
May each New Year uplift the spirit's self
And leave us richer in enduring gains.

—J. Page Hopps.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

I.—INTRODUCTORY.

It is unfortunate that all of our Bibles do not contain the so-called APOCRYPHA. When the books of the Old Testament were finally collected about the first century of our era, it was decided which should be regarded as SACRED, and which not. Two books narrowly escaped rejection, "The Song of Songs" and "Ecclesiastes," which probably only found their way into the collection now known as "The Old Testament," because they were supposed to have been written by Solomon the wise King of Israel. Many books were rejected, which are now known as the "Apocrypha" including books of "Maccabees" and the noble "Wisdom of Solomon" and "Ecclesiasticus." The last was usually known by the name of its author, the "son of Sirach." Of these something will be said later. It is often thought that the Jews produced no literature between the last book of the Old Testament (Malachi) and the first book of the New Testament. That is a great mistake: perhaps no period was more active in the production of books bearing upon religion and the religious future of the Jews.

The book of Daniel, one of the latest in the Old Testament was written somewhere about 174 B.C. so that our consideration will be limited to the two centuries immediately before the Christian era. When Ezra and Nehemiah established the first five books of the Old Testament under the name of the "Torah" or "Law" as the final revelation to the Jews, the voice of the prophet was heard no longer. If he had spoken like his predecessors he might have condemned some parts of the "Law" and so created religious confusion. Somewhere about 300 B.C. the work of these two leaders was finally completed, and the Jews (as they were known after their return from the Exile in Babylon), became the "people of a book," just as the Protestant Churches after the time of Luther and the English Reformers. Just as the Jews regarded their "Law" as the infallible revelation of Jehovah's will to them given to Moses, so the Reformers and many of their descendants to-day look upon the whole Bible as an infallible book dictated to the various authors by God Himself. So they failed to understand that the Bible is a human book liable to human errors and containing the progressive revelation of God to His children along many centuries. They took inspiration to mean dictation, whereas it merely means God's prompting to think and write breathed into man's soul and leaving him to write his thoughts as he thought them with all the colouring of the time in which he lived. Inspiration is not confined to the writers on religion, but is shared by poets and thinkers and by scientific discoverers.

But when once thought is fixed and regarded as infallible, there is no room left for prophets to utter a purer religious message to their people than that set forth in the sacred book. The priests and teachers of the "Law" would soon have silenced any adventurous heretic who had dared to proclaim his own newer message under his own name. The Christian Church acting wholly against the spirit of Jesus for long generations persecuted and even burned to death anyone who ventured to oppose the established orthodoxy. Michael Servetus was burned to death by Calvin (who indeed wished to have him beheaded) and his followers at Geneva, and a little later Bartholomew Legate was burned to death in our own land. It is not therefore to be wondered at, that when the "Law" was finally established in Jerusalem for every Jew, the voice of prophet-preachers such as Amos, Hosea, Isaiah and Jeremiah were heard no longer. They would have had not merely the Priests and Scribes against them, but in all probability the great mass of the people as well. Hence new forms of thought had to be put forth in another way, which the following notes will attempt to describe.

Studies in Unitarian History.

1.—PRE-REFORMATION UNITARIANS.

The Jews were Unitarians in the time of Jesus and from the time of Moses; so also were the early Christians. The Unitarian doctrine takes its name from the idea of the Unity of God in the person of the Father and in him only. "I am the Lord, and there is none else, there is no God beside me"—Isa, 45, 5; "Have we not all One Father? Hath not One God created us"? Mal. 2, 10; "The true worshippers shall worship the Father"—John 4, 23; "To us there is but One God, the Father of whom are all things"—I. Cor., 8, 6.

Jesus the Founder of the Christian Faith was a Jew reared in the Jewish Religion. He not only held to that faith in the Unity of God in One Being only but enlarged and enriched the idea of the Divine Fatherhood, making it universal, and all human beings the children of God sharing the divine nature. Thus all men are of one family. "All ye are brethren"—Matt. 23, 8; hence the doctrine of the Unity of Man (see Matt. 25, 31-45). The perfect life consists in doing the Father's will (Matt. 7, 21), which is man in Unity with God. "Ye shall be perfect as your heavenly Father is perfect" (Matt. 5, 48, R.V.), and—"It is not the will of your Father that one shall perish" (Matt. 18, 14), so there we have the One destiny for all. These four unities, of God, Man, Religion and Destiny, are fundamentals of modern Unitarianism, along with another teaching of Jesus—Free Inquiry—"Seek and ye shall find!" (Matt. 7, 7), "The Truth shall make you free" (John 8, 32), "Why even of yourselves judge ye not what is right?" (Luke 12, 5, 7).

The early Christians were Unitarian until through the adoption of new doctrines from pagan philosophy the Trinitarian Creed was fastened upon the Churches by vote at the Council of Nicea, A.D. 325. The Arians believed in one God in one person and rejected the Trinity. Aranism persisted amongst the Goths and others long after the Church doctrine was paganised. It should also be said that Mohammedanism arose as a protest against the Trinitarian creed, and being monotheistic is Unitarian in its doctrine of God.

2. ERASMUS, OCHINO, SERVETUS, SOCINUS.

As regards Unitarianism the Protestant Reformation helped much in breaking the chains that had bound men's minds and set people free to think out their own beliefs. The Revival of Learning which preceded that was awakened by various movements—the advent and conquests of Mahommedanism, the Crusades, the discoveries of Columbus and Vasco de Gama, the invention of the art of printing—these stirred the human mind to free inquiry. In theology the issue of the Greek New Testament by Erasmus (1516) omitting the Trinitarian verse I. John 5, 7, was significant to many scholarly students. Erasmus was born at Rotterdam 1467, educated in a monastery, spent three years at Oxford and worked there with Colet and Thomas More in the New Learning, went to France and Italy, returned to England, was professor of Greek at Cambridge, became a privy councillor to Prince Charles of the Netherlands, and died at Basle, 1536. His New Testament with the Greek text and Latin translation side by side paved the way for translations into the language of the common people. Tyndale in England was inspired by it to produce the New Testament printed in English.

Another great theologian and preacher whose influence helped the Reformation was Bernardine Ochino (1487-1564), born at Siena, Italy, fled to Geneva to escape the papal Inquisition, came to England 1547, and was a preacher at the Strangers' Church, London. He said that the "inner voice" is superior to the written word of the Gospel, and he cast doubts upon the doctrine of the Trinity.

But the greatest heretic in the time of the Reformation was Michael Servetus (1511-1553), the Spaniard who wrote on "The Errors of the Trinity," and another work on the "Restitution of Christianity." He came into conflict with Calvin who had him arrested and publicly burnt to death at Geneva.

Socinianism originated with the Italian Laehus Socinus, and his nephew Faustus Socinus (1537-1604), the latter being its great protagonist and organiser. Faustus demonstrated that the Trinity is contrary both to Scripture and to reason. He settled in Poland and united various anti-trinitarian movements into one body.

In Transylvania Unitarianism was preached by Francis David. Under him it became a considerable movement. Within 10 years 400 congregations were established. David died 1579. For over 300 years Transylvanian Unitarianism has persisted.

(3). UNITARIAN MARTYRS.

The persistence of the Unitarian doctrine is shown in the sufferings of martyrdom in its defence. Adam Duff was burnt alive at Hoggins Green, near Dublin, 1326, for affirming his belief in the Unity of God and denying the doctrine of the Trinity. In 1422 William Tailour, priest and Master of Arts, was put to death as a Lollard and an Arian. Lewis Hetzer suffered death at Constance, February, 1529, because he impugned the doctrine of the Trinity and wrote a treatise against the deity of Christ. Catherine Vogel, the wife of a goldsmith an Alderman of Cracow, Poland, was burnt at Cracow, 1539 at 80 years of age, for belief in one God and denial that the Son was God. Stephen Dolet, a scholarly man, and a friend and disciple of Servetus, was tried and sentenced and burnt alive in Paris, 1546.

George Van Parris, a surgeon, and member of the Stranger's Church, London, was burnt to death at Smithfield, 1551, for having declared that "God the Father is the only God, and Christ is not very God." Michael Servetus, discoverer of the circulation of the blood, before Harvey, an writer against the Trinity, was burnt at Geneva, 1553. Patrick Pakingnam, was burnt as an Arian at Uxbridge in 1555. Julius Guirlanda was drowned at Venice by death sentence 1562, and Francis Sega, 1566, both for being members of a Unitarian Society. John Valentine Gentilis was beheaded at Berne, "for attackng the Trinity and teaching that the Father is the only infinite God." Herman Van Flekwyk was burnt at Bruges 1569, on the same charge. John Sylvans, a Tyrolese scholar, beheaded 1571; Matthew Hamont, an Arian, burnt at Norwich, 1579; Francis David, head of the Transylvanian Unitarian Churches, died in a dungeon, 1579; John Lewes, burnt at Norwich, 1583; and Peter Cole, at Norwich, 1587; Francis Ket, M.A., at Norwich, 1589; John Paleologos, burnt at Rome, 1585; John Caper, put to death by drowning at 70 years of age, in the province of Posen, 1609; John Tyscovicius, burnt at Warsaw, 1611; Bartholomew Legate, last of the Smithfield martyrs, burnt 1612, Edward Wightman, last person burnt for heresy in England, at Lichfield, 1612; John Biddle died in prison, 1662; Thomas Aikenhead, hanged near Edinburgh, 1696, all for being Unitarian.

(4). THE BEGINNINGS OF ENGLISH UNITARIANISM.

The rise of Unitarianism in England was due to influences from various directions, Wicliff and the Lollards had powerfully affected the thoughts of many people; the new Learning, Tyndale's Bible in English and the later authorised version, anti-trinitarian literature from the Socinians in Poland, the coming of the Anabaptists driven from the Continent many of them Arians, the preaching at the Strangers' Church in London—all these contributed.

John Assheton, a priest, 1548, was charged with denying the deity and atonement of Christ, and recanted; Christopher Vitells, a Familist preacher denied the diety of Christ and recanted, 1569. The English Unitarian Martyrs from Pakingham, 1555, to Wightman, 1612, bear witness to the Unitarian ferment. Socinian books were publicly burned. Paul Best (1590-1657) was imprisoned for denying the Trinity and the deity of Christ; John Bidle (1616-1662), Gloucester, and John Knowles, Chester, both became Unitarian through reading the Scriptures. Knowles preaching (1650) the first avowed anti-trinitarianism in an English pulpit. Milton, Falkland, Chillingworth were Unitarians. John Fry deprived of his seat in Parliament, 1651, for a Sabellian pamphlet, Bidle began a Unitarian Church in London, 1652, but closed 1654. There were anti-tranitarian preachers among the Baptists, Ranters, Seekers. Rev. John Cooper, of Cheltenham (died 1682), one of the ejected clergy of 1662, opened a meeting house known as Unitarian. Thomas Firmin (1632-1697), a London merchant, a disciple of Bidle, published at his own cost "Unitarian Tracts" including the principal writings of Bidle. A violent controversy on the Trinity broke out amongst the clergy of the Established Church and others in which it is said that John Locke and Sir Isaac Newton took an anonymous share and Archbishop Tillotson wished "we were well rid" of the Athanasian Creed. William Penn, the Quaker, published in 1668 a book, "The Sandy Foundation Shaken." The name "Unitarian" first appeared in English print, 1687, in the "Brief History of the Unitarians" written by Stephen Nye. Dr. Samuel Clarke's book, "The Scripture Doctrine of the Trinity" (1712), caused a great commotion on account of its anti-trinitarianism. William Whiston was deprived of his Cambridge Professorship, 1710, for anti-trinitarian views. Dr. John Taylor (1694-1761) on the Epistle to the Romans, and on "Original Sin" and the "Atonement" and Dr. Nathanael Lardner (1684-1768) on "The Credibility of the Gospel History," exercised considerable effect in favour of Unitarian views.

(5). MILTON, LOCKE AND NEWTON.

Among the influences which contributed to the beginnings of the Unitarian movement in England were those of three of the most notable men in English history—John Milton (1608-1674), John Locke (1632-1704), and Sir Isaac Newton (1642-1729.) John Milton's great poems contain points of view essentially Anti-trinitarian, and his bold advocacy of liberty of opinion in his "Areopagitica," maintaining too in his tract "Of True Religion Heresy, Schism, Toleration," that the faithful pursuit of reason does not make a heretic—favoured the Unitarian attitude of free inquiry. But his posthumous work "De Doctrina Christiana" discovered in 1823, states that "The Israelites under the Law and the prophets always understood that God is numerically One, that beside Him there is no other, much less any equal . . . . Proceeding to the New Testament, we find its testimony is no less clear . . . . inasmuch as it testifies that the Father of our Lord Jesus Christ is that One God."

John Locke published in 1695 his treatise on "The Reasonableness of Christianity," in which he never mentions the Trinity nor the divinity of Jesus Christ. In his "Adversaria Theologica" found among his papers after his death he arranged parallel columns of passages for and against the Trinity and shows that the balance is in favour of Unitarianism. It is clear that neither Milton nor Locke were deficient in courage, and yet their most heterodox writings were not made public during their lifetime. Evidently they had good reasons for keeping them under the veil of privacy. It is an indica-

tion of the condition of the time. They may have shrunk from provoking controversy on these matters. This was no doubt true of Sir Isaac Newton for though as a man of science he was bold in the avowal of his views, in matters of theology he was much less so. He wrote the "Historical Account of Two Notable Corruptions of Scripture," and addressed it to John Locke (1690) demonstrating that I. John, v. 7, and I. Tim. III, 16 were interpolated in the interest of Trinitarian doctrine. Voltaire after a visit to England wrote that " The great Newton . . . thought that the Unitarians reasoned more geometrically than we." Besides these three others whose names are not so well known to-day contributed to the anti-trinitarian atmosphere that was felt at that time. The leaven was evidently working.

Questions and Answers.

QUESTIONS AND ANSWERS.

A correspondent asks that some space be given to Questions and Answers in this monthly. Formerly this was done for a period, and if our readers wish that we return to it, the wish shall be fulfilled. Therefore questions are invited including any difficulties which need to be cleared up. Some Scriptural texts are explained below.

(1) Q.:—What explanation can be given concerning " the word " in verses 1 to 14, chapter I., in the 4th gospel?

ANS.:—" The Word " is God's expression of himself which must have been in the beginning and with God, and of course was God. God has expressed himself in all that he has made. By his word were all things made. The world was made by his word, by his will. The word was made flesh in man, in Jesus.

(2) Q.:—Seeing that Unitarians do not take the Scriptures to be infallible, why should they quote scripture in support of their views? ,,

Ans:—For two reasons, viz: (1) Because whatever is really true whether in the Bible or elsewhere is its own authority, and (2) because the opponents of Unitarianism who believe that the Scriptures are infallibly true, need to be shown that the authority which they rely upon so much really confirms the truth of Unitarianism.

(3) Q:—Why did Thomas say to Jesus: " My Lord and my God?"—John 20, 28.

ANS:—If he really did say it, the saying did not necessarily mean that Thomas thought of Jesus as his " God." It is capable of another explanation: Thomas was so astonished that he naturally exclaimed as men often do under similar feelings: " My God!" an ejaculation of surprise. But the incident is not historical.

(4) Q.:—Is it consistent in Unitarians that they accept some of the miracles of Jesus and reject others?

ANS.:—What appears to be inconsistent on the part of Unitarians in this matter is really not so when explained. Unitarians do not believe in miracles. They agree with the late Matthew Arnold. that " Miracles do not happen." Some events considered to be miraculous may be quite natural and no miracle at all. So if Jesus is said to have awakened the daughter of Jairus from a death-like sleep it is quite reasonable to believe it. though it has been called a miracle which is no miracle. On the other hand Jesus walking on the sea is a different kind of incident. By the law of displacement Jesus would displace his own weight in the water and sink to that extent, which would make his walking over the surface impossible.

It must be remembered that miracle stories grow in the minds of people, beginning with a real fact which becomes transformed into something very different. Suppose Jesus said that by faith he could walk safely over a sea of troubles,—that saying remembered after he was gone. might in the course of years grow into the miracle story. A man spiritually blind made by Jesus to see as he had never seen before, might well say: " One thing I know, that whereas I was blind, now I see," and that incident might ultimately grow into the miracle story of giving sight to the blind man (John 9.) In a very superstitious age when magic and marvel were looked for there was plenty of time for all these developments previous to the gospel records, many years later, the earliest (Mark) not before about A.D. 70, and the latest (John), not until about 140 A.D.

You and I will be long since passed away from this mortal sphere when the recognition of the complete unity of mankind is here; but, let me say, that day is coming, and when that day comes the patriotism of a nation will not have decreased but will have, then, for the first time in all the centuries of this world's history, its full opportunity. Then a nation will not attempt to live for itself, nor attempt to talk in such terms as " my country, right or wrong "; but every nation will consider itself in relation to every other nation, and there will be an interchange of mutual service. I look for that day as I look for the rising of the morning star.—Bishop Brent

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At the Park Lane Chapel, Wigan, a new Memorial Room, erected to the memory of young men connected with the Chapel, who served in the war was opened Dec 2nd, well equipped for various congregational and Sunday School purposes. Over 200 were present.

The Sale of Work by Brixton Unitarians Dec. 5th resulted in a total of £83.

The Octagon Chapel, Norwich, realised £114 from Sale of Work, Dec. 1st.

The Sale of Work by the Swinton Unitarians realised over £140, Dec. 5th.

What Use for a Church?

A correspondent in hearty sympathy with Unitarian ideas and who distributes copies of this Monthly at his own expense, says that he has no use for Church services. So long as forty years ago he took a dislike to them and has never gone to any since.

This sort of thing is a challenge against the idea of a Church. Can it be that such a challenge has no effective answer?

To begin with: A Church stands for something, for the ideal of Perfection and devotion to that ideal. To the Infinite Perfection we give the name—God, and devotion thereto is expressed in forms of worship and in practical effort to work towards agreement with the ideal in human life and in all its affairs. To realise such agreement it is found that co-operative effort is necessary. No man can live rightly who is devoted to the Right merely for himself. He must seek it for others and with fellow seekers. These unite in company to that end, and they constitute themselves a Church. Their meetings are Church services. They devise the conduct of such services with a view to find help, encouragement, and inspiration in their efforts towards the attainment of their ideal. If the services are not helpful, uplifting nor inspiring the power is in themselves to make them so. They can make whatever changes may be necessary. If they are loyal to the ideal, to themselves and to each other, they can, and in many Churches, do, make the services of the most effectual help to those who attend.

Now different companies of people express their conception of the Ideal in different ways. Hence it is that there are different sects and denominations. They set forth statements of faith—their particular gospel or religious message which they expound and propagate converting other people to their way in such matters. Is it not the duty of every human being to take part in such effort? Is the idea of the Perfect Life not worthy of every man's devotion and endeavour? And is it not a fact that combined effort in fellowship with other like-minded people makes its promotion more effective. Fellowship in these spiritual things, mutual help and encouragement, united effort to propagate the ideas for which a Church stands, these are real necessities to most people who desire to promote the right kind of life.

Public worship—the joining in hymn and prayer, in sacred scripture, and the sharing of a spiritual atmosphere—has inspired thousands to noble endeavour, to resist evil, to help in all good movements. It has given consolation and comfort to them in sorrow, fortified their faith in the Infinite Goodness—in human nature—and in the ultimate triumph of Right. All this is the more possible in a Unitarian Church which stands for the noblest conceptions of God, Man, Duty and Final Destiny. A Church of emancipated souls free to seek and inquire, open to fresh revelations of Truth, in harmony with Science and Reason, with a rational conception of Religion as Right relation to Man and God—Righteousness in all human affairs, with its practical applications to everything—such a Church is a generating station of the highest morality and of the spiritual development of man. There never will be a time when a Church will not be necessary. It is the only human institution which exists specially for the promotion of Religion, and is worthy of all the support which believers in Religion can give to it.

WE OUGHT TO DO MORE.

The minister of a New England Unitarian parish put this into his annual report, and it needs no comment: "In the community about us there are hundreds that ought to be with us who have never been touched by our work or message, who do not know yet that there is a Church like ours—a Church that stands for the things we stand for—in existence. We ought to be doing far more than we do at present in definite extension work, missionary enterprise.

"We are not here to enjoy our religion. We are here to spread it. Let us ask ourselves, each one of us, just what we have done individually, by personal effort, to spread this gospel of ours during the year that has gone. Have we given thought to it? Have we given time to it? Have we sacrificed for it? Our fathers were willing to do all this for their religion. Why should not this more beautiful religion of ours command us still more? I am looking forward to the day when our Church may be filled, crowded to the doors, because we have awakened at last to the primal importance of our faith, and the majestic power of it."

This is the key-note of Christianity—that it finds its ground of being in God. It is Unitarian in its origin since it is Jewish and therefore monotheistic: a divine impulse from the life of Jesus, which finds its source in God's unity, its expansion in man's brotherhood, its inspiration in man's relation to God the Father, and its mission in revealing the Father to his children who "ignorantly worship him. —T. R. Slicer.

Rev. R. J. Hall, M.A., Swansea.

Rev. R. J. Hall was educated for the ministry at Manchester College, Oxford, and took degree of M.A., in Honours School of Modern History, in the University (Oxon) 1908. He was minister at Ansdell, Lytham, 1908-10, and collected £1,000 for the erection of a permanent Church; was minister at Auckland, N.Z., 1910-13, and while there built the New Zealand Unitarian Van and toured Waikato, founded New Zealand Missionary Conference—now the New Zealand Unitarian Association; Minister, Johannesburg, South Africa, 1914-15, congregation in hired hall, with site purchased for Church, and Church was erected during his ministry which was ended by the War.

In 1915 at Johannesburg Mr. Hall founded the pioneer W.E.A. Classes and voluntarily tutored three classes in Economics, Industrial, History and Ethnology; he founded pioneer W.E.A. Classes in Durban. 1916, in conjunction with the Principal of the Natal College, and tutored in History, Economics and Sociology at first voluntarily, but became the appointed Lecturer in History in the Natal Technical College. In 1917 he was appointed first Head of Department of Tutorial Classes by the Natal Technical College, and in 1916-1919 was Examiner in History and Economics for the Education Department of the Union of South Africa, and produced three text books on "History of Colonisation," "An Introduction to Civics," and "Civic Problems," written for and published by the Natal Technical College. In 1918 his plans for a School of Public Administration were accepted by the College and Municipality in Durban, and the work inaugurated under a Joint Committee. He had in 1917 given a pioneer series of University Extension Lectures in Durban and the Department of Sociology and Economics was created for him owing to the development instruction in these subjects on University line He developed Department and W.E.A. Class 1917-1921, so as to necessitate the appointment two additional full-time lecturers, one f Economics and one on Psychology.

In 1921 Mr. Hall returned to England on lon leave, but for domestic medical reasons did not g back at its expiration. His salary at resignatio was £720 per annum. In 1922-1925 he voluntari undertook the organisation of the Swansea Scho of Social Studies, for which purposely no gran were sought. The School members are pract cally all working men, and he is the Director Studies. The full course covers three year attendance at Evening Classes, 11 weeks Michae mas Term, 10 weeks Hilary Term and 9 week Summer Term. The School now possesses it own equipment for Classes of thirty purchased b school members. For three sessions Mr. Hall ha conducted one year classes in Swansea Prison i History and Sociology, and the Governor of th prison has testified by letter to the remarkabl successful results achieved, "giving the men new outlook in life" from the "mental and mora instruction given them"—and expresses appreciation and gratitude in the warmest term

This work has not led to any weakening o Church life. At the beginning of Mr. Hall' ministry at Swansea the Church collections wer £90 per annum and now they are over £200 pe annum, and a bank overdraft of £300 has be almost cleared off without bazaars. The Church attendances were about 60 per Sunday and are now 200 to 250 with a marked influx of men who had ceased to attend any Church. Frequently of late there have been 300 at evening service.

WHAT SHALL WE LIVE BY?

GRACE ALLEN.

We who have known winter, how could we endure it,
Save for the spring?
Save for the miracle of loveliness returning
With blossom and wing?
Save for the hills, awakening in April
When meadow larks sing?

We who have stood tree-like, and felt our old creeds falling,
Withering and dead,
How could we endure it save that God Himself kept smiling,
Sun-like overhead?
And Love-of-Truth, a-burgeoning like leaves for our revesturing,
New reverences spread?

We who have grown weary of the wars and all the folly
God's children stumble through,—
How could we endure it except that we remember
The dreams of them too?
Shall the dreams of the poets and the prophets and the Buddhas
And the Christ not come true?

We who have known sorrow, bewilderment, and anguish,
What shall we live by?
Joy in the thought that God hath set us climbing
His hillsides high!
Joy in the certitude of Beauty and Divineness.
And wings against the sky!

—The Christian Register.

The Sale of Work by the Doncaster Unitarians, Nov. 27-28, realised £160.

Secrets.

Nothing in this world (says Wilkie Collins), is hidden for ever. The gold which has lain for centuries unsuspected in the ground, reveals itself one day on the surface. Sand turns traitor, and betrays the footstep that has passed over it; water gives back to the tell tale surface the body that has been drowned. Fire itself leaves the confession, in ashes, of the substance consumed in it. Hate breaks its prison secrecy in the thoughts, through the doorway of the eyes; and love finds the Judas who betrays it by a kill. Look where we will, the inevitable law of revelation is one of the laws of nature; the lasting preservation of a secret is a miracle that the world has never yet seen."

"Does there exist in every human being, beneath that outward and visible character which is shaped into form by the social influences surrounding us, an inward, invisible disposition which is part of ourselves; which education may indirectly modify, but can never hope to change? Is the philosophy which denies this, and asserts that we are born with dispositions like blank sheets of paper, a philosophy which has failed to remark that we are not born with blank faces—a philosophy which has never compared together two infants of a few days old, and has never observed that those infants are not born with blank tempers for mothers and nurses to fill up at will? Are there, infinitely varying with each individual, inbred forces of Good and Evil in all of us, deep down below the reach of moral encouragement and moral repression—hidden good and hidden evil, both alike at the mercy of the liberating opportunity, and the sufficient temptation?

Within these earthly limits, is earthly circumstance ever the key; and can no human vigilance warn us beforehand of the forces imprisoned in ourselves, which that key may unlock."

(From Wilkie Collins' "No Name").

How to Abolish War.

Dr. David Starr Jordan says:—

"Science is founded on the belief that 'nothing comes of itself,' that every condition, every incident, has an effective cause. Hence such visitations as the yellow fever, the black death, the Bubonic plague and their like are traced to their sources, in these cases to insect-borne microbes carried from sick men or sick rats to be implanted in the veins of healthy people. The causes, once known, can be found and eradicated, a process which has saved the lives of countless millions.

"War, the greatest of all human pests, must be studied and treated in similar fashion. It does not come of itself, but its causes are powerful enough to over-ride all nations who do not brace themselves against it. And the remedy does not lie in more war or more armament, but in more clearness of vision, honesty of purpose, and a more intensive patriotism—a patriotism of courage and devotion, not a lip service on flag-waving days. No lover of this country will help to plunge his nation into war even in a righteous cause, for there are always wiser and better ways to settle personal or political differences than the 'trial of battle.' War lets loose all crimes, bankrupting and degrading alike all who take part in it. 'The war to end war' is a fancy only, for to end war depends on the suppression of its standing incentives.

MINISTERIAL CHANGES: Rev. J. Horace Short has accepted appointment to Colne and Nelson, and resigned at Dob Lane, Failsworth, Manchester; Rev. W. Bottomley, of Taunton, has accepted appointment to the Melbourne Unitarian Church, Australia; Mr. R. W. Entwistle, of Rochdale, has entered upon his ministry for the Carlisle Church; Rev. Lot Hall, of Rawtensall, has accepted appointment to the Unitarian Church at the Lye, Stourbridge; Mr. W. T. Birch, B.A., is taking charge of the Kilburn Church for three months; Rev. Joyce Daplin has undertaken charge of the Eastgate Chapel, Chichester, now re-opened.

Rev. G. L. Phelps has accepted appointment to the Walmsley Chapel, near Bolton, and began duty there on December 6th; Rev. P. M. Lee, had farewell and public presentation at Crewkerne, December 9th, on leaving to take charge of the Unitarian congregation at Bridgwater.

The Ilford Unitarian Sale of Work, Dec. 5th, made proceeds £110.

DEATHS: Rev. James Forrest, M.A., Kirkcaldy, November 21st, 66; Mr. J. H. Savage Cooper, Margate, November 16th, 69; Mr. F. W. Bishop, London, son of Rev. J. W. Bishop, November 23rd; Mr. Arthur Ottewell, Crewe, November 13th, 59; Mrs. M. Ensor Ward, Ipswich, 86; Mr. Robert Aspland Wicken, Cambs, November 21st, 88; Mr. J. Bunce, Kimblewick, November 27th; Dr. Clay MacCauley, Berkeley, Cal., U.S.A., November 15th; Pasteur Emile Roberty, Paris, interred November 25th; Mr. Roger B. Lawrence, K.C., Birkenhead, December 8th, 56; Miss Mary E. Taylor, Waterloo, Liverpool November 30th, 82; Miss Alice Chapman, Stand, November 22nd, 68; Captain A. Hilis, R. N., Portsmouth, interred December 2nd; Mrs. Fred Bates, Chesterfield, November 22nd, 71; Mr. John Robinson, Gee Cross, Hyde, December 10th, 69; Mr. Wm. A. Haslam, M.A., St. Annes-on-the-Sea, December 13th, 78.

Junior members of the University conducted service at the Cambridge Unitarian Church, Nov. 20th.

The Unity Fellowship.

OFFICERS AND COMMITTEE (PRO TEM).

President: Rev. Arthur W. Fox, M.A. (Todmorden).

Treasurer: Mr. Robert Kenyon, J.P. (Stalybridge).

Correspondent for isolated members: Miss Theodora Mills, Lomandale, Cheltenham.

Secretary: H. Bodell Smith, 13, St. Peter's Road, Croydon, Surrey.

The Committee will consist of the members who are Ministers of Churches using the Magazine organ of the Fellowship, and regular contributors who are also registered members, along with the officers, and others to be elected.

The main OBJECT of the Fellowship is,—to draw the readers of this Monthly into closer union and co-operation for mutual help and the propagation of our Unitarian Faith.

MEMBERSHIP: Readers of the "Unitarian Monthly" become members by payment of One Shilling per annum minimum subscription to the Secretary.

Our readers are invited to join now for 1926. We can make the Fellowship of great use to its members and to our Movement. WILL YOU HELP?

The first help is to isolated members. Miss Theodora Mills will correspond with these, but any other members who wish to give them the gift of sympathetic fellowship may of course write to them. Here are some names and addresses of such:

Mrs. K. R. Williams, 6, The Green, The Whiteley Park, Walton-on-Thames.

Mr. T. Broughton, 45, Circle Road, Whiteley Village, Walton-on-Thames.

Mrs. Mary Henderson, 32, Alma Street, Luton, Beds.

Mrs. Mann, Lower Heyford, Nr. Weedon, Northants.

Mr. A. W. Isaac, 1, Wood Lane, Chippenham, Wilts.

Mr. J. R. Toye, The Bungalow, Sandford Road, Aldershot.

Cut off from any local Unitarian Church these members should be made to feel what the Unity Fellowship means by sympathetic contact with their co-religionists. Any of them of course may get into touch with Miss Mills, but it need not depend entirely on her correspondence which may gradually become heavy.

By means of this Magazine, help can be given to the members in supplying interesting courses of reading and study. A beginning is made in this issue by the provision of a course on the History of Unitarianism. Other courses will follow later. We will endeavour to supply three courses for the year, covering three months each. Those who desire to sit for examination to get a pass certificate and book prize can do so.

The Fellowship can assist members to form a Unity Circle. Circular leaflets of invitation will be provided to members who can give copies to any sympathetic friends who would be inclined to join such a study and discussion Circle. This will mean more fellowship in various helpful ways.

All sorts of possibilities will grow out of this movement as it develops. But we must enlarge the list of members, and thus secure the strength and the means to do the many things that may be done for the members individually, and for our Unitarian movement generally. Everyone of our readers ought to join. The minimum subscription is as low as possible, 1s., or only One Penny per month. WILL YOU JOIN, AND HELP ON THIS WORK?

The conditions of a new reformation are simple. They are precisely the same conditions as those of Luther's Reformation that died aborning. A reformation is a large and epochal emprise. Let us consider it. The foundation stones are:—

1. Absolute freedom of private judgment.

2. The abolishment of all external dogmatic authority, whether in Jesus, or the Bible, or the Church.

3. The seat of authority within the individual's own soul.

4. The right of persons of good character to membership in a free Christian society or Church on a basis of the three precedent conditions.

Dr. Cannon was asked, "Ought man to feel belittled because of coming from lower forms?" His answer met with instant applause. He said:—

"When a man throws a slur on another man's ancestry, we usually regard that man as a snob and we despise him. In respectable society, it isn't what a man's ancestry was but what he is himself that really counts; and if a man has come up from humble ancestry, we have a somewhat higher respect for him than if he had relatively high ancestry and fell from it."

A branch of the "Men's" League has been formed in connection with the Warwick Unitarian Church with Sir Michael Lakin as its president, which is to meet monthly.

Jesus and Social Service.

(12) ENVIRONMENT.

Man is not the creature of circumstances. He can make new circumstances and change the old by abolishing them. His surroundings either help or hinder him. If they are a hindrance he can either alter them or take himself out of them. Environment counts for much, but man's unconquerable will counts for more. He has banished many diseases and other evils; made oceans into highways; harnessed electricity, light, heat and the atmosphere into his service. Thus has he changed and created his environment.

But the chief factor in man's surroundings is the human. He is helped or hindered by the dispositions of the human beings amongst whom he lives and works. His power to be and to do is limited or extended by their wills. He may be held by them in servile subjection or made a free agent. The moral influence and mentality of the community affects him for good or ill. If for ill, he is not absolutely powerless to change the atmosphere mental and moral, which he is made to breathe. By his own personality he can influence all who come into contact with him, and by that influence modify and change the thoughts and inclinations of the various members of the community. Man's most important work is to do this as by a leaven permeating the whole, thus creating an environment favourable to healthy growth and wholesome development of all human faculties.

Jesus has something to say on this. In his parable of the sower and the seed, we have a plain lesson on good and evil environment. The seed had no opportunity to realise itself when the birds came and devoured it; nor when it fell on rocky places where it had not much earth and was scorched and withered by the sun; nor when choked by thorns. Only when it fell on good ground could it properly fulfil itself and yield fruit. When the parable was explained the Master told his disciples that the evil-minded person snatches away the good which has been sown in the heart, just as truly as the birds came and devoured the seed; that tribulation or persecution destroys the good received by the shallow-minded who "has no root in himself; that worldly care and the deceitfulness of riches are the thorns which choke the word so that it is unfruitful; and that the good ground is evidently the favourable human environment for him who has the hearing ear and the understanding mind (Matt. 13, 3-9, 18-23; Mark 4, 3-8, 14-20; Luke 8, 5-8, 11-15). In this explanation we have the human environment directly mentioned, and it is implied too in "the good ground." Jesus felt so strongly the importance of good conditions that he severely denounced those who put any causes of stumbling in the way of the children (Matt. 18, 6; Mark 9, 42; Luke 17, 1-2).

His gospel of salvation is a proclamation of ready help, of forgiving sympathy, of brotherly concern for the reclamation of the sinner, the restoration of the lost, and of love to those who are enemies—in other words an urgent declaration for the best kind of environment favourable to the unfolding and development of the noblest possibilities. His teaching is filled with this appeal. His parables of the Lost Sheep, of the Good Samaritan, of the Prodigal Son, are illustrations of it.

From all this it is clear that if we desire a good environment for ourselves we must endeavour to provide it for others. Every good attempt helps to make good surroundings, including a healthy atmosphere—material and spiritual—for everybody. This means self-denial, cross-bearing, sacrifice for others. As every drop of water in the ocean is necessary to make an ocean, so every act of self-restraint, of kindness and loving consideration, goes to the making of kingdom of heaven Each human being is a centre to the whole world of humanity, sending out a leavening influence for good or ill, and blessed are they who are centres of good. We are placed in an imperfect human world in which there is much that is wrong, and we are here that we may alter things for the better, and do what we can wherever we are to make our human world what it ought to be. If we are faced with difficulty it is not for us to run away from it but to surmount it. If our circumstances are uncomfortable and unfriendly to us they must be so to others, and our plain duty is to change them, where we are, for the better, to make them more helpful for all other members of the community. That is what social service means, and it is clearly just what Jesus taught.

We do, with all earnestness, protest against the irrational and unscriptural doctrine of the Trinity. "To us," as to the Apostle and the primitive Christians "there is one God, even the Father." With Jesus we worship the Father as the only living and true God. We are astonished that any man can read the New Testament and avoid the conviction that the Father alone is God. We find the Father continually distinguished from Jesus by this title, "God sent his Son," "God anointed Jesus."

—W. E. Channing.

"As a matter of fact, Reality is to be found not outside of the world of the spirit, but in it. And the sooner we become aware of this in religion, and the sooner it seeks contact with the whole of life, casting its anchor in the harbour of life, the sooner will it appeal to humanity and counteract the workings of scepticism."

("Eucken's Religion and Life").

The Women's League.

The Peckham branch of the Unitarian Women's League, organised a successful Sale of Work, held November 7th, in aid of the Church funds. At our Lydgate Chapel, the Women's League carried out the annual Sale of Work, November 14th, which realised £80 for the Chapel funds.

The neighbourhood branch of the Accrington district had its quarterly conference at Burnley, November 28th, when Mrs. Hall, of Todmorden, conducted service, and Mrs. Coleman, President, gave a farewell address. Miss A. A. Haworth, of Newchurch was elected president.

At the Longsight Free Christian Church, Manchester, members of the Women's League took entire charge of the evening service, December 6th, the preacher being Mrs. Freeborn, and Mrs. Lister conducted the service, and other members acted as collectors or sideswomen.

At Stalybridge a Women's League Service was held, Sunday evening, November 29th, when Mrs. Wrigley, B.A., wife of the Minister conducted the service, and preached on "Women in Modern Society." There were solos by Mrs. Livesey, and Mrs. Brearley.

At Wood Green, London, the Women's Working Society held a Sale of Work, November 28th, which enabled its members to hand over to the Church treasurer the sum of £175.

At Lewin's Mead, Bristol, the Women's League helped by the Laymen's League, held a Sale of Work December 2nd—3rd, which cleared £100.

At Evesham, the Women's League made a presentation to Mrs. Guest, one of its members who is leaving the town. Mrs. Ellis, the president, made the presentation, which was an electro-plated sugar bowl suitably inscribed. Mr. Guest, who had been Church Secretary, was presented with an electro-plated silver tea tray at a special congregational meeting, December 7th, Rev. John Ellis presiding.

The Leeds District Women's League held its quarterly meeting at Northgate End Chapel, Halifax, December 5th, when Mrs. Schroeder conducted the service, Mrs. Geo. Wilson gave an excellent address on "Housing," and a regretful farewell was given to Rev. Ada Tomkin, who is going to Canada to share in a joint ministry with her husband.

At Lewes a Sale of Work arranged by the Women's League and the Ladies' Sewing Circle, held December 9th, realised £35.

At Southampton arranged a small Sale of Work held December 10th, opened by Miss Spencer. This branch of the League is enthusiastically planning a larger effort for next year, in aid of their Unitarian Church.

THE VOICE THAT SPEAKS.

Theodore Parker told this story of his childhood: "When a little boy in my fourth year, my father led me to a distant part of the farm, but soon sent me home alone. On the way I had to pass a rhodora in full bloom. I saw a little spotted tortoise sunning himself at the root of the flaming shrub. I lifted a stick to strike the harmless reptile, but all at once something checked my arm and a voice within me said, clear and loud, 'It is wrong!' I held back my stick in wonder at the new emotion. I hastened home and told my mother, and asked what it was that told me I was wrong, and taking me in her arms she said, "Some men call it conscience, but I prefer to call it the voice of God. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little and leave you in the dark, and without a guide. Your life depends on heeding this little voice."

A Sale of Work in connection with our Stourbridge Chapel, Dec. 1st, was opened by Miss Dorothea Short, daughter of Sir Frank Short, who has had life-long connection with the Chapel.

The Unitarian Bazaar at Accrington in aid of the Manse and Church renovation realised £1155, less expenses.

The Unitarian Church, Adelaide, S. Australia, has celebrated its 70th anniversary, the Rev. G. E. Hale, resident minister, preached a striking sermon and said that Unitarian Christianity affirms its faith in the Existence of undiscovered continents of religious truth. Therefore, "Let there be light!" is its prayer, "Forward!" its watchword, and "Follow the Truth!" its cry.

The Ipswich Unitarian Church held its annual meeting Dec. 3rd, and it was reported that the affairs are in a sound and hopeful condition, the lack of young people being a weakness. The minister, Rev. W. A. McCubbin, presided.

Mrs. Harwood, of Bank Street Chapel, Bolton, has given £500 in aid of new and enlarged premises for the Grundy Convalescent Home for Children, now at South Shore, Blackpool.

The Unity Church Bazaar, Bolton, December 9-10, realised £300, and its 20,000 shillings fund £700, making about £1,000 towards the £1,300 aimed at.

The late Mr. M. J. Brink, Capetown, has left £500 to the Sustentation Fund of the Capetown Unitarian Church.

The Bazaar at the Bootle Unitarian Free Church, December 11-12, cleared over £100, this being the second similar effort this year. Much praise was expressed concerning the efforts of the workers and of the good work of the minister, Rev. H. Fisher Short. Several orthodox ministers showed their respect by their presence.

Rev. A. R. Andraeae, M.A., has been asked and has consented to write an account of the life and work of the late Rev. H. Enfield Dowson, and would value help from any friends who have letters written by Mr. Dowson or who can communicate any personal reminiscences.

For the Children. BY REV. H. FISHER SHORT.

1926 TALKS TO 1925.

"Hi! Just a moment if you please," cried a chubby little cherub with a flute-like voice.

"Really my charming young sir, you must not detain me," whispered a decrepit (good word that) old figure, panting between the words; "your sudden appearance, you know, is the sign for my expeditious (another fine word) departure.

"How grandly you talk," said 1926, in a sprightly way.

"No time for compliments this, I really ought to be well away, and you really must excuse me," gasped the ancient one rather agitated.

"Please 1925 do spare a minute or two," pleaded 1926, and as he seemed to be on the point of tears, being so very new, the old year relented.

"But really, you know, child, this is unheard of, and I don't know what may happen, if I don't get away soon."

"I only want to ask one or two things."

"Out of my experiences, I shall be happy to oblige you. Only do be quick."

"You are twelve months old, I believe."

"And a few minutes over," interrupted 1925.

"Twelve months ago, you were as young as I."

"And as pert," gurgled 1925.

"Then, how is it that in twelve little months you have changed from a rosy young cupid to a withered old Methuselah?"

"Ah, my young sir, well may you ask; but the fault isn't mine." said 1925, gravely shaking his fore-lock.

"Whose, then?"

"It is the fault of men; of women too; and, of course, boys and girls as well."

"That is very strange," said 1926, opening his big, wondering eyes.

"No more strange than true," said 1925.

"But let me unveil a profound secret."

"Oh, please do," eagerly exclaimed 1926.

"The secret is this: you and I are just symbols," confided 1925.

"Indeed! and what do we represent?"

"Some of the follies of mankind."

"And of boy kind and girl kind, I presume."

"Emphatically, young sir."

"And what do I stand for?"

"Well, you are the New Year, and represent new hopes, new desires, new opportunities, but, principally, new resolutions."

"How jolly! I like that," chirped 1926 proudly.

"But, alas, young sir, the newness is short-lived," sighed 1925 sadly.

"It's just ripping, all the same." laughed 1926; "do you stand for anything half as decent?"

"Do I look like it?" asked 1925, lifting a thin white, deeply-lined face.

"Honestly, I cannot say that you do," answered 1926, rather pertly.

"And, yet, but twelve months ago, I was as fresh and cheery as yourself; and twelve months hence, you will be even as I."

"Oh, please don't say that," begged 1926.

"Would that I could promise you lasting newness," said 1925 kindly.

"But must I really grow old so quickly? Can nothing be done to keep me new?"

"Everything depends on mankind."

"And childkind, too, I suppose," added 1926 hopefully.

"Precisely, my dear young sir" replied 1925, looking very wise.

"But what can they do?" inquired 1926, eagerly.

"If only they would; a number of things."

"Yes; do please go on" urged 1926..

"Well, for a beginning, they could take you seriously. You are really new, beautifully new, and they ought to seize you with both hands and take you to their hearts. The hopes you inspire, the desires you create, the dreams you paint, they ought to rejoice in, to leap to, and to cling to. But it's the resolutions that spoil everything.

"How so?"

"Because they don't keep them."

"Because they don't keep them."

"Because they don't mean them sufficiently to remember them."

"Well, what happens?"

"I happen, young sir; so quickly do they forget that, by the end of a year, their new hopes and desires and dreams and resolutions seem centuries away. But, dear me, I, too, am forgetting, I ought to have expired fifteen minutes ago." And with a "Good bye" that sounded far away, 1925 vanished, leaving 1926 hoping hard that the boykind and the girlkind would love him sufficiently to keep him new.

A SIMPLE MIND.

"There was a fellow I used to meet at Rome, who was in an effervescence of surprise at contact with the simplest information. Tell him what you would—that you were fond of easy boots—he would always say, "No! are you?" with the same energy of wonder: the very fellow of whom pastoral Browne wrote prophetically:—

"A wretch so empty that if e'er there be
In nature found the least vacuity,
'Twill be in him" (Daniel Deronda").

ANXIETY

is good for nothing, if we can't turn it into a defence. But, there is no defence against all the things that might be." —ibid.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

How Prohibition Came in U.S.A.

"Some people speak of prohibition as an experiment. The truth is that everything else was experimented with first. We tried moderation, but found that alcoholic liquor as a beverage was a narcotic habit-forming drug, that moderation fed the ranks of the immoderate. We tried using mild liquors, but every drink of the mild created a craving for the strong—the distilled. We tried total abstinence from intoxicants in all forms, but found the evil was a social matter and that our safety depended almost as much in what the other man did as in what we did. We tried restrictions, but the liquor traffic violated every law for its regulation its restriction or its local prohibition. We tried local option, but it was too optional. We tried it by States, but the Federal Government by Interstate Commerce laws broke down the State restrictions and permitted any outside State to import its liquors across the dry lines.

"Under this handicap we went on until we had thirty-one States dry. Prohibition did not come until ninety-two legislative bodies out of a possible ninety-six had ratified the amendment. This is the most overwhelming expression of the American people that has ever been given to any one proposition since the government began.

"Legalised and organised temptation has been removed from the streets and pathways of men. The liquor power has been broken. The days when Presidents were threatened; judges were corrupted; state and national conventions dominated by the liquor interests; the faithful men in office defeated and bad ones elected to take their places; these are almost forgotten. The liquor traffic is now a cringing bootlegger. You know, if you cut a chicken's head off you increase its activity but not its longevity.

Dr. Clarence T. Wilson,
Washington, U.S.A.

The question was asked, "Why prohibit fermented liquors, which are a natural product?" and the answer was given, "So is a rotten apple a natural product. Why eat it?"

This answer is not so silly as it sounds. The rotten apple is a product of decay. So is wine. Alcohol is the excrement of a tiny organism which feeds upon the sugar in the grape juice. Both rotten apple and wine are improper for human consumption and for the same reason.

Alcohol has many legitimate uses and possibly the rotten apple has legitimate uses which are as yet undiscovered. At any rate, we should not eat or drink decayed products even though they are naturally produced.

Rev. Richard Lee, of the Ross Street Unitarian Church, Glasgow, and a member of the City Council, has secured the carrying of a motion to prohibit the use of alcoholic liquors at the public functions of the City Corporation. We congratulate him.

The Unitarian Appeal to Youth.

The Unitarian appeal to youth is based on the value of personality,—the enriching, deepening, and development of personality through service, that is, by the application of religion to life. And the way to begin is surely this: First, to perfect ourselves in the work or the profession by which we live, so that through our work, through the honesty of it, the thoroughness of it, the goodness of it, the sense that people can rely upon us to do our job thoroughly and well, we unconsciously do our bit towards the improvement of the particular seed-plot of life in which we work. Second, in our leisure, whether in home, garden, science, literature, or the pursuit of beauty in art and music, we strive to make our personality richer and deeper, and so increase the richness and depth of the social life around us. And third, in whatever we give of our time and service to politics, education, and social work we give it not from the aim of self-glorification or self-advancement, but from the single-minded aim of the common welfare and the common good. That is the Unitarian appeal to youth—to make young people think, to make them thoroughly reliable, to aid them to transform their lives "by the renewing of their minds" in the spirit of the man of Nazareth, and so promote the redemption and salvation of the whole of humanity from ignorance, selfishness, and all manner of evil. That is, Service, not for self, but for the welfare and unity of the great Household of Life, the welfare and unity of Humanity, the unity of Truth, the unity of Love, the unity of God, whose great messenger on earth, speaking in his name, said, "Inasmuch as ye have done these things unto one of the least of these my brethren ye have done them unto Me."

—Extract from Sermon by the Rev. R. Balmforth on "The Unitarian Appeal to Youth."

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